l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

7th. Sea calves' puppying time. 805

8th. Time when the tame deer bring forth their young.

9th. When the wild deer bring forth.

10th. Beginning of the fiſhery.

Their diviſion of time is pretty ſingular; they commonly divide our year into two, ſo that winter is one year, and ſummer another: the ſummer year begins in *May*, and the winter in *November*.

They do not diſtinguiſh the days by any particular appellation, nor form them into weeks or months, nor yet know how many days are in the month or year. They mark their epochs by ſome remarkable thing or other, ſuch as the arrival of the *Ruſſians*, the great rebellion, or the firſt expedition to *Kamtſchatka*. They 212 have no writings, nor hieroglyphick figures, to preſerve the memory of any thing; ſo that all their knowledge depends upon tradition, which ſoon becomes uncertain and fabulous in regard to what is long paſt.

They are ignorant of the cauſes of eclipſes, but when they 821 happen, they carry fire out of their huts, and pray the luminary eclipſed to ſhine as formerly. They know only three conſtellations; the Great Bear, the Pleiades, and the three ſtars in Orion; and give names only to the principal winds.

Their laws in general tend to give ſatisfaction to the injured 681 perſon. If any one kills another, he is to be killed by the rela- 754 tions of the perſon ſlain. They burn the hands of people who have been frequently caught in theft, but for the firſt offence the thief muſt reſtore what he hath ſtolen, and live alone in ſolitude, without expecting any aſſiſtance from others. They think they can puniſh an undiſcovered theft by burning the ſinews of the ſtone-buck in a publick meeting with great ceremonies of conjuration, believing that as theſe ſinews are contracted by the fire ſo the thief will have all his limbs contracted

18: Yarmolinsky--3-4 L-4 (no date) 1947 Kamchadal
116, 114, 126, 177, 197, 212

"It should be noted that, like Yukagir (Odul), another Palaeoasiatic vernacular, Itelmen [CMC: i. e., the language of the Kamchadals] is well on its way to extinction. Of the 4,137 Kamchadals recorded in the Soviet census of 1926 only about 800 persons inhabiting eight villages in the Talgi district of the Kamchatka Region spoke Itelmen. The rest had become linguistically assimilated to the Russian population. (See Bolshaya sovetskaya entziklopediya, s. v. Itelmenski yazyk and Itelmeny.) There was [4] no Kamchadal writing prior to 1932 when an Itelmen alphabet, made up of Latin characters, was worked out at the Technical School of the Peoples, of the North, Khabarovsk. That year the first Kamchadal primer was printed [CMC: Ntanselqzaalkicen! Itelmenan anselnoan kniga... Budem uchit'sa! Itel'menskaya uchebnaya kniga. Napisana brigadoĭ itel'menov, uchashchikhsya Khabarovskovo tekhnikuma Severa... pod rukovodstvom uchitel'nitzy Ye. Orlovoĭ. Nauchno-Issledovatel'skaya Assotziatziya Instituta Narodov Severa TsIK SSSR. Leningrad: Uchpedgiz, 1932] and the following year an arithmetic [CMC: Popova, N. S. Arifmetika; uchebnik dlya 1-vo klassa nachal'noĭ shkoly; perevod na itel'menski yazyk Ye. Orlovoi. Leningrad: Uchpedgiz, 1933] These are apparently the only Kamchadal books in existence."